

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNA,

Received up to 8th November 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	<i>Monthly.</i>			1893.	1893.	
1	Arya Pattrá ...	Bareilly ...	Sítá Rám ...	For Oct. ...	2nd Nov. ...	400 copies.
2	Khiyálat-i-Hamidi ...	Sambhal (Moradabad).	Fabim-ul-din ...	" " ...	" " ...	270 "
	<i>Bi-monthly.</i>					
3	Adíb... ..	Lucknow ...	Roshan Lál ...	1st Nov. ...	6th Nov.
4	Akhtar-i-Hind ...	Amroha (Moradabad).	Muhammad Májid Husain.	5th " ...	7th " ...	128 copies.
5	Hálat-i-Hind ...	Allahabad ...	Babu Khán ...	31st Oct. ...	6th " ...	1,000 copies.
6	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggu Khán ...	1st Nov. ...	3rd " ...	280 "
7	Káyasth Conference Samáchar, ...	Muttra ...	Babu Braj Lal ...	" " ...	6th "
	<i>Tri-monthly.</i>					
8	Akhabár-i-Imámia ...	Lucknow ...	Saiyid Kbid Ali ...	26th Oct. ...	5th Nov. ...	375 copies.
9	Hámid-ul-Akhabár ...	Moradabad ...	Iláhi Bakhsh ...	31st " ...	2nd " ...	225 "
10	Mufid-i-Am ...	Agra ...	Qádir Ali Khán ...	1st Nov. ...	3rd " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Weekly.</i>						
11	Aftáb-i-Islám ...	Agra ...	Ghafúr Bakhsh ...	19th & 27th Oct. ...	3rd Nov.
12	Agra Punch ...	Do. ...	Ahíd-ul-dín Beg ...	1st Nov. ...	5th " ...	185 copies.
13	Akhbár-i-Klam ...	Meerut ...	Muqarrab Husain Khán.	31st Oct. ...	3rd " ...	65 "
14	Akhbár-i-Islám ...	Agra ...	Abdul Majid Khán...	8th Nov. ...	8th " ...	528 "
15	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	1st " ...	4th " ...	660 "
16	Anis-i-Hind ...	Meerut ...	Kishun Sarup ...	4th " ...	8th " ...	625 "
17	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	28th Oct. & 4th Nov.	2nd & 8th " ...	128 "
18	Azad... ...	Ditto ...	Sajjad Husain ...	3rd Nov. ...	5th " ...	200 "
19	Cawnpore Gazette ...	Cawnpore ...	Harnam Singh ...	1st " ...	6th " ...	550 "
20	Colonel ...	Moradabad ...	Banwari Lal ...	" " ...	2nd " ...	400 "
21	Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	4th " ...	8th " ...	250 "
22	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain,	6th " ...	" " ...	446 "
23	Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	1st " ...	4th " ...	500 "
24	Hindustani ...	Lucknow ...	Ganga Prasad Varma,	" " ...	3rd " ...	300 "
25	Jam-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	29th Oct. ...	" " ...	250 "
26	Karnamah ...	Lucknow ...	Muhammad Yaqub...	2nd Nov. ...	5th " ...	275 "
27	Kayasth Conference Gazette...	Ditto ...	Dipnarayan Varma...	27th Oct. ...	2nd " ...	500 "
28	Matla-i-Nur ...	Cawnpore ...	Gauri Shankar ...	4th Nov. ...	7th " ...	45 "
29	Manj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	1st " ...	6th " ...	200 "
30	Nasim-i-Agra ...	Agra ...	Jamna Das Biswas...	30th Oct. ...	2nd " ...	450 "
31	Nasim-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	" " ...	8th " ...	117 "
32	Nasir-i-Hind ...	Agra ...	Muhammad Ali ...	1st Nov. ...	3rd " ...	40 "
33	Nizam-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	31st Oct. ...	2nd " ...	250 "
34	Oudh Punch ...	Lucknow ...	Sajjad Husain ...	19th " ...	8th " ...	350 "
35	Police News ...	Meerut ...	Habib Ahmad ...	1st Nov. ...	5th " ...	500 "
36	Rafi-ul-Akhbar ...	Benares ...	Ghulam Husain ...	30th Oct. ...	2nd " ...	400 "
37	Rahbar ...	Moradabad ...	Partap Kishun ...	31st " ...	" " ...	375 "
38	Riaz-ul-Akhbar ...	Gorakhpur ...	Nizam Ahmad ...	1st Nov. ...	4th " ...	350 "
39	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	29th Oct. ...	3rd " ...	250 "
40	Sitara-i-Hind ...	Ditto ...	Banwari Lal ...	4th Nov. ...	6th " ...	150 "
41	Tohfa-i-Hind ...	Bijnor ...	Jairaj Singh ...	27th Oct. ...	2nd " ...	410 "
42	Tufi-i-Hind ...	Meerut ...	Sajjad Husain ...	31st " ...	8th " ...	570 "
43	Zamanah ...	Cawnpore ...	Muhammad Safdar Hasan.	30th Oct. & 6th Nov.	2nd & 8th "
<i>Daily.</i>						
44	Oudh Akhbar ...	Lucknow ...	Sheo Prasad ...	2nd to 8th Nov. ...	2nd to 8th Nov. ...	503 copies (including 92 copies taken by Government).
HINDI.						
<i>Monthly.</i>						
45	Ram Patalka ...	Allahabad ...	Dewaki Nandan ...	For Nov. ...	4th Nov. ...	200 copies.
<i>Weekly.</i>						
46	Almora Akhbar ...	Almora ...	Sada Nand ...	30th Oct. ...	2nd Nov. ...	104 copies.
47	Bharat Jiwan ...	Benares ...	Ram Krishn Varmá,	" " ...	3rd " ...	1,500 "
48	Khichri Samachar ...	Mirzapur ...	Madho Prasad ...	28th " ...	5th " ...	300 "
49	Nagri Nirad ...	Ditto ...	Kashi Prasad ...	2nd Nov. ...	4th " ...	400 "
50	Prayag Samachar ...	Allahabad ...	Jagan Nath ...	" " ...	" " ...	500 "
51	Sajjan Kirti Sudhakar ...	Udaipur ...	Ashyachalak Dan ...	30th Oct. ...	3rd " ...	65 "
<i>Daily.</i>						
52	Hindustan ...	Kalakanhar (Partabgarh).	Devi Dayal Shukla...	1st to 5th Nov. ...	2nd to 6th Nov. ...	500 copies.
HINDI-URDU.						
<i>Monthly.</i>						
53	Arya Darpan ...	Shahjahanpur...	Bakhtawar Singh ...	For Oct. ...	2nd Nov. ...	450 copies.
<i>Weekly.</i>						
54	Kashi Patrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	3rd Nov. ...	5th Nov. ...	450 copies (including 343 copies taken by Government).
<i>Bi-weekly.</i>						
55	Jaipur Gazette ...	Jaipur ...	Mahavir Prasad ...	21st Oct. ...	3rd Nov. ...	100 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	MARÁTHI.			1893.	1893.	
	<i>Weekly.</i>					
56	Sabodb Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	1st Nov. ...	4th Nov. ...	350 copies.
	MARÁTHI-ENGLISH.					
	<i>Weekly.</i>					
57	Nyáya Sudhá ...	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	30th Oct. ...	31st Nov. ...	375 copies.
	GORKHA.					
	<i>Weekly.</i>					
58	Bhárat Jíwan ...	Benares ...	Rám Krishn, Varma,	3rd Nov. ...	5th Nov. ...	500 copies.

I.—POLITICAL AND FOREIGN.

Tázi-i-Hind.
October 31st, 1893.

1. The *Túti-i-Hind* (Meerut), of the 31st October, in an article headed "What is the *Mission* doing at Kábul," states that the London *Times* has suggested that Sir Mortimer Durand ought to take the present opportunity for urging upon the Amír the expediency of allowing the extension of the Quetta railway to Kandahár. The editor is afraid that such a proposal is sure to annoy the Amír, and that the latter is never likely to give his consent, even if he will, to a measure which cannot but be opposed to the wishes of (and regarded with suspicion by) his people. Everybody admits that the existence of Afghánistán supplies a very good buffer between the Russian territories in Central Asia and those of the British in India. But the Amír is a very cruel and tyrannical ruler. He has put to the sword (almost) all the brave, courageous, and wealthy Afgháns, in order to make him secure on the throne. He has of late been greatly ill-treating the Hazáras, simply because they differ from him in certain points of the Muham-madan religion. These innocent tribesmen are fast deserting their country in consequence, and Russia and Persia are gladly offering them lands to settle on, advancing them money at the same time for agricultural purposes. This is not a good sign for the Amír, and so long as the people remain dissatisfied with his rule, they are not likely to help him with heart and soul in keeping the Russians off. Sir Mortimer had, therefore, better make the Amír understand well, in mild terms, that he should adopt a lenient and conciliatory policy towards his people, and thereby firmly attach them to him, warning him that Nadir Shah had been killed by no other than his own people. If Sir Mortimer succeeds in inducing the Amír to change his policy of severity, the Afgháns will surely, tracing it to the direct influence of the British Mission, feel grateful to the British Government (and begin to entertain a good will towards it). Moreover, unless the Amír can count upon the ungrudging services of his people to check the Russian advance in time of need, all the money and arms the British Government has been supplying to His Highness, to keep him prepared against such an emergency, shall have been thrown away. And this the Amír can never expect to do until he has made the Afgháns "his own" by kind treatment. Sir Mortimer might also persuade the Amír to reduce the heavy taxes he at present imposes on the export and import of articles from and into his country. If Sir Mortimer could achieve these two objects only, the editor would be satisfied that the Mission was a complete success.

Anís-i-Hind.
November 4th, 1893.

2. The *Anís-i-Hind* (Meerut), of the 4th November, adverting to the resolution of the Panjáb Government regarding the National Congress, expresses concurrence with Sir Dennis Fitzpatrick and Mr. Sime in thinking that students should keep aloof from all political movements. But he holding a different view in the case of Government servants, the editor remarks that a prohibition, whether express or implied, is an unjust interference with their freedom. There should be no blowing hot and cold in the same breath. If the Government of India dislikes the Congress movement, it should suppress it with a high hand. On the other hand, if it approves of the Congress propaganda, it should place no unnecessary impediments in the way of that association by forbidding its servants to attend the Congress meetings and discouraging private persons in an indirect manner from doing so. The opposition offered by the late Lieutenant-Governor of these Provinces elicited more severe strictures. The Government of India ought to carefully consider the subject and make up its mind one way or the other. Either the Congress should be abolished, or all men, whether Government servants or private persons, allowed to join it freely.

Hindustáni.
November 1st, 1893.

3. The *Hindustáni* (Lucknow), of the 1st November, in commenting upon the resolution of Sir Dennis Fitzpatrick, regarding the confidential circular which the Director of Public Instruction in the Panjáb issued to his Inspectors, directing the latter that the teachers as Government servants should not take part in meetings held either *for* or *against* the Congress movement, and that it was hoped the students would follow the example set by their schoolmasters and college Professors and Principals, observes that it is only the

students of the local college that are employed to look after the comforts of the delegates of the Congress which is held during the Christmas vacation when students are on leave. They are never themselves made delegates or allowed to make any speeches. In short, they are simply given the duty of attending to the wants of, as it were, the guests of their elders. But it is much better that students when enjoying vacation should study political matters rather than spend their time in useless or harmful things. In England the students of the Cambridge and Oxford Universities hold regular meetings on the model of the British Parliament and hotly discuss political matters. Two years ago, when Bábu Surendro Nath Banerji had been to England, he gave a political lecture in support of the Indian National Congress at a students' meeting of the Oxford University. About 200 students were assembled on the occasion. Lord Salisbury's son, who played the Conservative Treasury Minister, spoke against the Congress; while the son of Mr. Cotton, a well-known Anglo-Indian Civilian, supported it. Many other graduates took part in the discussion, and the imitation Parliament finally adopted a resolution expressing its sympathy with the objects of the Congress. The *Hindustáni* would strongly wish similar Parliaments to be established in India, and the Indian students to discuss politics in the same way as English students do in England. The famous speakers of Great Britain were not made orators in one day; they learnt and practised the art of speaking in sham Parliaments for a long time before they were able to distinguish themselves in the real Parliament. The writer, however, though thus disagreeing with the Lieutenant-Governor of the Panjáb in the matter of college students discussing politics, thanks His Honor for declaring that he is neither for nor against the Congress. It is also a matter of delight to the writer that the Native Press is now steadily acquiring influence and becoming a power in the country. It was the *Indian Tribune* of Lahore that brought to light the fact of the Director's confidential circular having been issued, and Sir Dennis has thought fit to issue a resolution declaring that he knew nothing of the circular until the *Tribune* brought it to his notice. (The *Ázád*, Lucknow, of the 3rd November, observes that, considering the principle by which popular education is regulated in this country, the Panjáb Government has no right to desire that students should take no part in political movements. But the means which the Government has devised is not at all calculated to keep students from politics: it might, on the other hand, serve to lay the germ for the formation of such Societies as that of *Nihilists* in Russia.

4. A correspondent of the *Túti-i-Hind* (Meerut), of the 31st October, in referring to the two communications from Bhopál,

Affairs in Bhopál.

published in that paper of the 24th and 30th September last (*vide* paragraph 2 on pages 394 and 408 of Selections from Vernacular Newspapers, 1893), observes that the complaints made in them against Her Highness the Begam, her Prime Minister, and other officers are all false. No money was ever raised for the purpose of meeting the expenses of Her Highness' late visit to Simla. The Prime Minister does neither himself take bribes, nor does he encourage his subordinates to do so. Had he been doing so, the Government coffers could not have been so full as they are at present. The Settlement Officer is a perfectly honest man; but he could not help demanding the Government revenue from farmers, who apparently have spread false reports regarding him. The complaint against Bábu Aizid Bakhsh is equally unfounded, and no accused are punished wantonly. In short, the oppressions and high-handedness said to be practised in Bhopál under the present Prime Minister are all a myth.

TÚTI-I-HIND.
October 31st, 1893.

II.—ADMINISTRATION.

5. A correspondent of the *Hálat-i-Hind* (Allahabad), of the 31st October, states that the speech of the Officiating Lieutenant-Governor of Bengal on the cow-killing question was full of friendly advice and warning to both the Hindus and the Musalmáns. But the Lieutenant-Governor

The Lieutenant-Governor and the Gaurakshini Sabhas.

of these Provinces in his speeches at Ballia and Azamgarh assumed a different tone and poured the phial of his wrath on the heads of the Hindus alone, which necessarily caused them considerable pain. The Lieutenant-Governors of Bengal and these Provinces are both inclined to think that the Musalmáns are entitled to sacrifice any kinds of animals in accordance with an old usage obtaining among them for several

HÁLAT-I-HIND.
October 31st, 1893.

hundred years. On the other hand, it would seem that the Hindus, who have been inhabiting this country for thousands or rather hundreds of thousands of years, have, in their opinion, forfeited all their privileges. Sir Charles Crosthwaite's visit to Aligarh on his way to Ballia and Azamgarh, which were the scenes of the late riots, unmistakably shows how the wind blows. The terms in which His Honor spoke of respectable landlords and educated Hindus in his speeches at those places were hardly suited to his high dignity. It is a matter for surprise and regret that His Honor did not deal, in accordance with the law, with the Commissioner and the District Magistrates, who had full knowledge of the impending storm, and in a great measure themselves brought about the disturbances by their high-handedness and indiscretion. He has chiefly laid the blame at the doors of the Gaurakshini Sabhas. Some Hindus think that he is unable to do justice to the Hindus in the matter of cow-killing, the Anglo-Indians themselves being great beef-eaters. The writer, however, does not concur in that view. It would appear from newspapers that the Hindus protested against kine being slaughtered at places where cattle sacrifices were not permitted even under Muhammadan rule, but that the authorities did not listen to them. Receiving no attention from the officers and being under the conviction that the Hindu religion enjoined the protection of kine, the ignorant classes took the law into their own hands. The Lieutenant-Governor ought to have enquired into the provocation offered to them. He is bent on breaking up the Gaurakshini Sabhas and punishing the men connected with those bodies; but such a policy is an unjust interference with the religion of a large section of Her Majesty's subjects. So far as the writer knows, the promoters of the Gaurakshini Sabhas are simply animated with a desire to preserve cattle, which have become scarce owing to their wholesale slaughter since the Mutiny, their scarcity greatly affecting agriculture. The cultivators cannot now afford to buy and keep an adequate number of cattle, and soil has much deteriorated. Clarified butter sells at one rupee a seer. There is so much distress among the people that they are led to accuse their sovereign of tyranny and oppression, though the accusation is utterly groundless. Nothing could be more unwise and short-sighted than to imagine that the promoters of the cow-protection movement are desirous of encouraging sedition. The Bombay and the Rangoon disturbances clearly show which section of the community is chiefly to blame. In commenting upon the above article, the editor remarks that the Lieutenant-Governor's speeches appear to have been made in good faith, though their tone was calculated to hurt the feelings of the Hindus. The people had better mend their ways, especially as the innocent have to suffer with the guilty.

NIGRI NIRAD.
November 2nd, 1893.

6. The *Nagri Nirad* (Mirzapur), of the 2nd November, in continuation of the article in the previous issue on religious riots, observes that, according to the *Bangvâsi* of Calcutta, the Hindus in these provinces are obliged to sever their connection with the cow-protective movement

Religious riots and the authorities.

through fear of the Local Government, and that the Gaurakshini Sabha of Bahraich has sent all the cattle in its possession to Nepal territory. The *Bangvâsi* had stated before that the cattle at the cow asylum in Ballia had been ordered by an officer to be seized and sold at the Dadri fair to butchers; but the news was subsequently contradicted. The *Al Punch*, a Musalmân newspaper of Calcutta, understands that Government is inclined to require the members of the Cow-protection Societies to execute bonds and to hold them responsible for the occurrence of disturbances in connection with cow-killing. The spread of such rumours is but natural in the present state of popular excitement caused by the arbitrary proceedings of the authorities. In his resolutions on the Bareilly and Azamgarh riots the Lieutenant-Governor expressed approval of the action of the District Officers and declared the complaints of the Hindus to be without any foundation. His Honor even declared that whenever a breach of the peace is apprehended, Government will adopt the same rigorous policy. His resolutions were published when the appeals of the men convicted in connection with the riots were pending before the High Court. A more inopportune time could not be conceived, inasmuch as his Honor's views could not fail to prejudice the minds of the Judges against the appellants in a greater or less degree. This bestowal of high praise on the Magistrates of Bareilly and Azamgarh by Sir Charles Crosthwaite was very unwise of him and has already begun to bear fruit. The records of the Ballia Gaurakshini Sabha

were traced and seized like stolen property, a Muhammadan Deputy Collector being appointed to examine them. The people have not only to pay the cost of the punitive police, but also had to surrender their own beds to the police, which was a very objectionable proceeding, especially as Ballia abounds in snakes and scorpions. A cultivator's son, who had been deprived of his bed, was bit by a snake while sleeping on the ground at night, and died. Swami Brahmanand was fined Rs. 200 by the Deputy Commissioner of Bahraich for making a speech in favour of the preservation of cattle, and the Tahsildárs of Bahraich and Nánpara removed from their offices for no other fault—if fault it be—than that of contributing to the funds of the Gaurakshini Sabha. It is noteworthy that that Sabha counts several Musalmáns among its members, has some Musalmáns in its service, and has received a donation from Rája Jang Bahadur Khan, C.I.E. The Hindus and Musalmáns in that district have always lived in intimate friendship like milk and sugar; but now that the apple of discord has been thrown among them by the officers, a rupture between the two communities may occur ere long. The Magistrate of Gházipur threw the Magistrate of Ballia and others into the shade. The extra police sent to Gházipur were quartered on the houses of respectable persons in the city in small parties; and the annoyance caused to respectable Hindus by the intrusion of Muhammadan police constables into their houses and by the use of meat by the latter may be easily imagined.

7. One Muhammad Abdul Ghafur, writing from Azamgarh to the *Rafi-ul-Akhhár* (Benares), of the 30th October, states that it

Contemplated marching of native troops in Azamgarh district.

is rumoured that native troops are shortly to be marched through the district of Azamgarh, and that orders have been issued to the tahsils for the collection of provisions for them. If the object of the Government in doing this is to strike fear into the minds of the people, it is mistaken in its views. Any fear that might be temporarily produced will vanish as soon as the troops have left. Besides, when the troops are marched from one end of the district to the other, the people of those places also where no disturbances took place will have to supply provisions and suffer in other ways. Moreover, the Musalmáns of those localities where the riots took place have already suffered much; and when troops are marched through their villages, they are not likely to be exempted from the task of supplying provisions. But unfortunately they cannot supply provisions, even if they be quite willing to meet the demand, because their tenants, who are (almost) all low caste Hindus, are disaffected towards them (on account of the late riots), and will abscond when orders are received by their Musalmán zamíndárs to supply such things as grass, milk, &c., for the troops, secret meetings still continuing to be held (among the Hindus). The writer thinks the marching of native troops will, serve no useful purpose whatever except unnecessarily harassing the zamíndárs. Even the quartering of the extra police is useless. If the Government wants to produce some lasting effect on the people, it had better quarter, say, some 50 British soldiers in Azamgarh. The presence of this small band of British soldiers would exercise a far more deterrent influence on the minds of the people than the marching of troops or the quartering of extra police. Again, zamíndárs have been called upon to supply provisions without any circular being issued as to on what scale each of them is to comply with the demand. This ought to be regulated by the respective amounts of their land revenue. The cost of the supplies should rather be raised in the form of a tax from merehants and traders, and troops should be marched through only those places where the riots took place. The Government would, however, be doing an act of mercy to the people if it gave up the idea of parading troops in the district altogether.

RAFI-UL-AKHHÁR.
October 30th, 1893.

8. The *Sitára-i-Hind* (Moradabad), of the 4th November, adverting to the late Hindu-Musalmán riots, says that there is no doubt that it is one-sided decision to hold the Gaurakshini Sabhas responsible for the same without any formal inquiry. The Hindu-Musalmán riots have steadily

Suggested appointment of a Parliamentary Commission to enquire into the late Hindu-Musalmán riots.

been increasing, and as the Bakr Id festival takes place every year, it is high time that the true cause of the riots should be carefully discovered, and decision taken once for all. To do this it is absolutely necessary that a commission should be appointed

SITÁRA-I-HIND.
November 4th, 1893.

by Parliament to make a sifting inquiry into the whole affair, and that some respectable, independent, and right-minded editors of newspapers should be associated with Europeans, Hindus, and Musalmáns who might be selected to set as members of the Commission. The *Akhbár-i-Am* (of Lahore) has written a series of articles condemning the resolution of the Lieutenant-Governor of the North-Western Provinces on the riots in question in strong language. His Honor holds a high position, and it does not become an editor to speak of him in any but respectful terms. If His Honor has been led to commit a mistake, it should be pointed out to him respectfully. The Government is no doubt angry with Hindus at present. But a mother also at one time frowns at and beats her son, and at another caresses and fondles him. The British Government is a paternal Government; and though it may be displeased with Hindus at this time, it is sure to listen to representations made by them in civil and temperate language. The writer would, therefore, request all newspapers to see that they avoid the use of objectionable terms in what they say to Government relating to the late riots.

RAHBAR.
October 31st, 1893.

9. The *Rahbar* (Moradabad), of the 31st October, states that it is an undoubted fact that the slaughter of the bovine race not only outrages the religious feelings of Hindus, but has caused much harm to the whole creation. A

Kine killing question.

perverse man may not admit this, but honest and good-intentioned men, whether they be Hindus, Musalmáns or Christians, will readily admit that cow-killing really inflicts a very heavy loss on mankind in general. And it was from this utilitarian point of view that Shah Alam, the Moghal Emperor of Dehli, issued a firman in 1231 A.H., inculcating the manifold benefits derived from the cow, and prohibiting her slaughter throughout his dominions on pain of incurring his serious displeasure. The writer publishes a copy of the firman in question, and calls upon the Musalmáns to consider well the damage and loss caused by from cow-slaughter for themselves.

TOHFA-I-HIND.
October 27th, 1893.

10. The *Tohfa-i-Hind* (Bijnor), of the 27th October, regrets to notice that some native newspapers, following the bad example set by the Anglo-Indian journals, are foolishly increasing the ill-feeling between the Hindus and the Musalmáns by their mischievous writings, instead of endeavouring to pour oil on the troubled waters. The *Tohfa-i-Hind* then quoting an extract from *Gorakhpur*, in which the latter charged the Hindus, on the authority of the Rig Veda, with having formerly killed kine, and represented their gods as having been fond of beef (*vide* paragraph 13, page 454 of the Selections from Vernacular Newspapers for 1893), observes that such writings cannot but be very offensive to the Hindus, particularly the ignorant persons. If the editor of *Gorakhpur* has really found a passage in the Rig Veda in favour of cow-killing, he ought to quote chapter and verse. Vague and general allegations are of no use. It is the duty of native editors to impress upon their co-religionists the imperative necessity for living in peace with each other.

Hindus and cow-killing.

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ARYA DARPAN.
October 1893.

11. The *Arya Darpan* (Sháhjahánpur), for October, quotes a passage from Maulvi Muhammad Ashraf's "Commentary in Urdu Verse" on the chapter relating to Joseph in the Korán, in which the Maulvi attributes the loss of Joseph, which caused so great pain and distress to Jacob, to

Maulvi Muhammad Ashraf and cow-killing.

the latter killing a calf of his favourite cow; and observes that if even prophets have been punished by God for the slaughter of kine, other men cannot expect to escape the Divine wrath.

KHICHRI SAMÁCHÁR.
October 28th, 1893.

12. The *Khichri Samáchár* (Mirzapur), of the 28th October, states that Mr. Winter, the Superintendent of the Family Domains of the Mahárája of Benares in Mirzapur, went to Bhadohi and adopted measures which prevented the lower classes of Musalmáns living there and in the neighbouring villages from joining the Ghauspur fair,

Mr. Winter, Superintendent of the Family Domains of the Mahárája of Benares, and the Ghauspur fair.

with the result that no difficulties cropped up there. He is entitled to thanks at the hands of Government and the public for his excellent arrangements.

13. *Amir Ali, Mukhtár*, writing in the *Alwaqt* (Gorakhpur), of the 1st November, says that as the Municipal Board of Gorakhpur is at present considering the question of locating slaughter-houses and meat shops outside the municipal limits, it might with equal propriety order fish to be sold alongside with flesh. The Board would also do well to prohibit bathing at wells in the town, and remove the toddy and liquor shops, and the houses of prostitutes outside the municipal limits.

ALWAQT.
November 1st, 1893.

Location of slaughter-houses, &c., outside the municipal limits of Gorakhpur.

Hindu newspapers accused of inciting Hindus against the Government by their writings.

14. The *Fitnah*, the Supplement to the *Riáz-ul-Akhbár* (Gorakhpur), of the 1st November, reproduces an article from the *Vakil-i-Islám* (Bombay), in which the writer accuses the *Akhbár-i-Ám* (Lahore) and other Hindu newspapers of writing in such language regarding the late Hindu-Musalmán riots as to indirectly incite the warlike Hindu races against the British Government. It has, therefore, the *Fitnah* says now become politically incumbent upon the Government to blot out the very existence of the National Congress and the Gaurakshini Sabhas from the face of the earth. The British Government, if it wishes to maintain itself some time longer in India, must make use of force and suppress these mischievous bodies. The Hindus have already adopted means to expel the Britons from India, and gradually working their way and bringing the people under their influence, they might if unchecked, ultimately succeed in their attempt.

FITNAH.
November 1st, 1893.

A Hindu-Musalmán riot averted at Jabbalpur on the occasion of the late Rámlíla celebration.

15. The *Mauj-i-Narbadda* (Hoshangabad), of the 1st November, publishes a communication in which the writer complains that though the Hindus of the Jabbalpur town were directed not to take out their Rámlíla procession before 7 P.M., i.e. before the Muhammadans had finished their evening prayers, on the 21st ultimo, the Hindus got together a considerable number of the Purbia sepoy of the local cantonment with them and started their procession at 6-15 P.M. The police tried to stop them, but they did not mind them, and the Purbia sepoy made loud noises near every mosque the procession passed by, and ill-treated one or two Musalmáns here and there. This naturally incensed the Musalmáns; and had it not been for the timely intervention of three Musalmán gentlemen, the late tragedy of Bombay would have been re-enacted at Jabbalpur. The Police Inspector also in the meantime informed the officer commanding the native troops, and the latter sounded his bugle for their attendance at once. Thus was averted a serious calamity that had become imminent at Jabbalpur. The *Mauj* asks the Government to enquire and ascertain as to who it was who could privately get so many Purbia sepoy to assist in the Rámlíla procession, and asserting that all these mischiefs have their origin in the National Congress and the Gaurakshini Sabhas tells the Government that as it cannot now rely even upon its Hindu troops, its should place its full confidence in the Musalmáns only, and take them under its special care and protection.

MAUJ-I-NARBADDA.
November 1st, 1893.

Shops of roasted beef at the late Rámlíla celebration at Meerut.

16. The *Police News* (Meerut), of the 1st November, states that at the place of the late Rámlíla gatherings at Meerut, there were kept shops of roasted beef side by side of those of other articles. The smell of the roasting meat was perceived by every passer-by, and the editor would strongly urge upon the District Magistrate to see that no beef shop is kept at Rámlíla gatherings in future. Beef is a thing the very pronouncement of whose name is outrageous to the feelings of Hindus; and as Rámlíla is a purely Hindu celebration, it is most necessary that beef should be strictly prohibited therefrom. The editor as a Musalmán would never tolerate that the flesh of the animal prohibited to Musalmáns (i.e. pork) and liquor should be sold about the Idgah on the day of their Id.

POLICE NEWS.
November 1st, 1893.

The alleged causes of the poverty of India.

17. The *Nizám-ul-Mulk* (Moradabad), of the 31st October, observes that the various blessings which the British rule has conferred on India are attended by several evils at the same time. The greatest of these is the ever-increasing poverty of the Indians, the causes of which are, so far as the editor can conceive, (1) the excess of Pleaders and Barristers-at-Law; (2) the heavy cost of Court-fee stamps; (3) the illegal demands of the *amla* or

NIZÁM-UL-MULK.
October 31st, 1893.

ministerial officials ; (4) the depreciation of the Indian arts ; (5) the introduction of articles manufactured in foreign countries ; (6) the want of commercial experience (and tact) in the Indians ; (7) the exclusion of the Indians from higher appointments under Government ; (8) the admission of foreigners into the Army ; (9) the remittance of very large sums of money to pay the pensions of (retired) military and civil officers and to meet the cost of the military stores, &c., imported from England ; (10) the constant enhancement of the land revenue (11) and, the sale of food grains at famine prices at (almost) all times of the year owing to (excessive) export trade in them. These causes of India's poverty have constantly been placed before the eyes of the Government, but the latter is at a loss to find any remedy for them. The editor, however, wishes here to direct special attention to the heavy fees of the Pleaders and Barristers-at-Law, and the excessive cost of the stamps which litigants have to pay. Before the British Government was established in India the contending parties had neither to pay for stamps nor were they required to engage professional men to conduct their cases. The Government of the time, too, did not employ any legal functionary to look after the Government interests.

ZAMANA.
November 6th, 1893.

18. The *Zamānah* (Cawnpore), of the 6th November, observes that it is now beyond question that India has become very poor, and that her poverty steadily grows on, owing to her being constantly drained of her wealth. If this state of things continues, God knows what will become of her !

Poverty of India, and the alleged indifference of its rulers to her fate.

To make her condition still worse, she is frequently agitated by disturbances. She has now lost all her flesh and fat, and is reduced to a mere skeleton. Her very sight excites pity. "O you ! who comfortably dwell in snug bungalows, and sleep soundly on soft-cushioned, elastic couches, what do you know how others (the Indians) pass their lives ! O you ! who on moonlit nights quaff cups of (exhilarating) wine in the company of your sweethearts in soul-refreshing and charming gardens, why are you turning so ungrateful (as not to care at all for the people of India, at whose expense you are enjoying yourself in such royal fashion) ? Do you not think what will be the result of all this (neglect and indifference to the fate of India) ? There is a Power above you, whom you cannot see, but who sees you." The Indian, however, need not lose heart at this state of things. The fate of India is bound up with that of England ; and very shortly Lord Elgin, who belongs to an ancient noble family of high reputation will preside over the destinies of the people of India, and there is every hope that he will see that justice is done to the Indians in every matter.

ODDH PUNCH.
October 19th, 1893.

19. A correspondent in the *Oudh Punch* (Lucknow), of the 19th October, received on the 8th November, publishes an imaginary dialogue between an (Indian) "applicant" and an "Englishman." The applicant reminding the Englishman of his old pledges to the Indians, and stating that

Demand of the Indians for employment in higher appointments.

they had now qualified themselves for higher appointments in every way, begs him to grant these to them. The Englishman says that the applicant was a Pārsi and consequently a foreigner, and hence he had no right to make the demand. The applicant urges that he had lived thousands of years in India and was consequently a Hindu to all intents and purposes, he having made India his permanent home. But the Musalmāns and the Hindus, the Englishman retorts, do not agree between themselves and are not unanimous in their demands. The Musalmāns, the applicant urges, are quite at one with Hindus in political matters. The Englishman does not accept this statement, for an old, venerable Muhammadan friend of his, who is regarded as the *pīrpādre* (hierophant) of the Musalmāns told him once that he was quite opposed to the wishes of the applicant. The applicant rejoins that that Muhammadan gentleman might now say what he pleased ; but long ago, when the applicant was not even fit to make the present demand, he held the very same views which the applicant advocated now. The Englishman replies his Muhammadan friend has now changed his views, the times having opened his eyes. The Muhammadan gentleman in question, the applicant urges, is not at all the hierophant or mouthpiece of the whole Musalmān community in India. The Englishman refuses to listen to the applicant any more, and the latter thus meeting with a rebuff in India turns his face to Parliament.

20. A correspondent of the *Prayág Samákhár* (Allahabad), of the 2nd November, referring to the closing of the Mints by the Government of India, observes that the measure will

PRAYÁG SAMÁKHAR
November 2nd, 1893

Closing of Indian Mints.
operate as a heavy indirect tax on cultivators and manufacturers in this country, inasmuch as the appreciation of the rupee will reduce prices : silver, which was before the closing of the Mints at 7 per cent. premium, has already fallen to 10 per cent. discount ; and no wonder if the repeal of the Sherman Act brings it down to 25 or even 50 per cent. discount. Peasants and other ignorant people who do not know the cause of the sudden depreciation of silver are making comparatively large purchases under the impression that a reaction will take place before long. It would be well if the Government of India widely distributed copies of the Indian Currency Amendment Act and its notification in Urdu and Hindi among the masses, and thus saved them from the heavy loss with which they are threatened.

21. The *Rahbar* (Moradabad), of the 31st October says, that when Mr. Justice Mahmúd took a year's furlough last year and Sir Auckland Colvin appointed Mr. Aikman to officiate for him, it was feared that the post in question would cease to be held by an Indian in future. The post having now fallen permanently vacant, Sir Charles Crosthwaite, the present Lieutenant-Governor, thanks to his sense of justice, has reassured the public by recommending the appointment of Mr. Dwarka Nath Banerji, a Barrister-at-Law of high attainments.

RAHBAR.
October 31st, 1893.

Mr. Dwarka Nath Banerji alleged to have been recommended for the seat vacated by Mr. Syed Mahmúd on the North-Western Provinces High Court Bench.

22. The *Hindustáni* (Lucknow), of the 1st November, publishing a communication containing the proceedings of the private and official meetings of the delegates of the District Boards of the Lucknow group held at that town to elect a member for the North-Western Provinces

HINDUSTANI,
November 1st, 1893.

Háji Ismail Khan of Aligarh and an election of a member for the North-Western Provinces Legislative Council.

Legislative Council, observes that Háji Muhammad Ismail Khan, who was also a candidate for the membership, having failed in his attempt, declares that he offered himself as a candidate simply with a view to testing the prejudice of the Hindus. Certainly so ! The Musalmán District Board members of his own district did not think him worthy of the membership : his own co-religionists and friends were not willing to vote for him at Lucknow ; so that not even his name was proposed by anybody. He thought the election a mere fun. He went to Lucknow from Aligarh, and made profuse declarations of his good will towards Hindús. He did not, however, tell the Hindu delegates at the time that if they did not elect them, he would hold them up as great cheats and liars. What a sheer injustice it is that the electors would not consider him to be qualified for the membership, and his own co-religionist delegates would not vote for him, and the Hindus are blamed for his failure ! This is done because some Anglo-Indian officers bear a grudge towards educated Hindus on account of their mental progress and independence. This is quite in Sir Syed Ahmad Khan's manner. But the Háji ought to know that "truth always triumphs."

23. The *Rám Patáka* (Allahabad), of the 1st November, expresses satisfaction that patriots like Rája Rampal Singh and Bábu Charu Chandra Mittra have been elected members of the Provincial Legislative Council, and observes that by-and-by the natives are sure to obtain the political privileges to which they are entitled.

RÁM PATÁKA.
November 1st, 1893.

Return of Rája Rampal Singh and Bábu Charu Chandra Mittra to the Provincial Legislative Council.

24. The *Police News* (Meerut), of the 1st November, says that the present system of keeping the entries made in the character-rolls of the police employés secret from them defeats the object for which the entries are made. No employé can mend his ways or improve himself unless

POLICE NEWS.
November 1st, 1893.

The police employés and their character-rolls.

he learns his faults or defects. It sometimes happens that a police officer who gets annoyed with a subordinate for some work other than official, takes the first opportunity to make some bad remarks in his character-roll for a most trifling fault ; and when he has made such entries more than once, his superior perusing them in

the character-roll readily consents to the infliction of the punishment he has proposed for the offender. The subordinate police employes have much cause for dissatisfaction on this ground. And it is certainly not just that they should be kept ignorant of what their superiors think of them and their work. To remove this grievance of the police employes, it might be ruled that whenever a police officer wished to make a bad remark against his subordinate, he should call upon the party concerned to show cause why the remark in question should not be made in his character-roll, and keep a file of the reply received. Every police employé should also be furnished with a copy of his character-roll with all the entries made therein from time to time. Whenever any new entry is made in the original character-roll, a copy of the same should be procured and entered in the copy of the character-roll in the possession of the person concerned. If this is done, every police employé will know what his superiors think of him, and be able to mend his ways if necessary.

KÁRNÁMAH.
November 2nd, 1893.

25. The *Kárnámah* (Lucknow), complains that the police all over the country lamentably fail to bring the offenders to justice in those cases of theft in which properties of considerable values are stolen. Whenever a person reports the occurrence of any such theft at his house, the police

Big theft cases and the police.

instead of trying to find out and arrest the real offenders, seize the servants and even members of the family of the complainant himself, worry and ill-treat them in such a way that, even though perfectly innocent, they would rather confess to the committing of the offence, preferring to be unjustly convicted and sent to jail, than to continue to endure the torture; or the complainant himself, seeing the unjust severities practised on his own relations and dependants, would withdraw his claim for the stolen property. Very many people do not report thefts at all, because they know well that the police, instead of tracing the thieves and the stolen property, will harass his own relatives, &c. But in order to let their superiors consider them to be very active and vigilant Government servants, the police keep sending up to Court offenders who commit most petty thefts, such as stealing a bedstead, stool, &c. Their superiors, seeing the long list of theft cases sent up by them, feel perfectly satisfied with their work, and give them promotion accordingly without inquiry as to the kind of the theft in which they secured conviction and punishment of the offenders.

HÁLAT-I-HIND.
October 31st, 1893.

26. The *Hálat-i-Hind* (Allahabad), of the 31st October, copying an extract from another newspaper, to the effect that the men who hold licenses of arms in Muzaffarnagar and neighbouring districts have been summoned to Court and

Arms Act in Muzaffarnagar.

that that proceeding has induced the people to imagine that Government desires to withdraw the licenses owing to the late riots in Azamgarh or the near approach of Russia, observes that an idea is gaining ground that Government does not like that any martial instincts should survive among the people, and therefore desires to entirely deprive them of arms. To say nothing of the protection of crops, Government will not permit them to keep arms, even if the children are carried away from their houses by wild animals. During the mutiny no rebellion occurred in Mirzapur, and the inhabitants of that district were not disarmed in recognition of their loyalty. But last year they were brought under the operation of the Arms Act!

JÁM-I-JAMSHID.
October 29th, 1893.

27. The *Jám-i-Jamshid* (Moradabad), of 29th October, complains that ever since the appointment of Kázi Ibrar Ahmad as Municipal Secretary at Moradabad, the municipal officials have been greatly harassing the people. The Board has built a platform in the courtyard of Zahur Ahmad's

Alleged arbitrary proceedings of the Municipal Board, Moradabad.

shop and given it to a man on rent, though the land did not belong to it. Portions of *chabútras* or platforms belonging to Zahur Ahmad, a Panjábi trader, Ahmad Hussain, and Yusuf Ali have been forcibly demolished. Even the washermen, who were accustomed to wash clothes in the Rámghanga at Lálbágh, which is beyond municipal limits, have been interfered with. They were prosecuted on the charge of defiling the river and fined four annas each by the Tahsildár. The river not being within the municipal limits, the District Magistrate and not the Board was the proper authority to take action against the washermen.

28. A correspondent of the *Jám-i-Jamshid* (Moradabad), of the 29th October, complains that on the occasion of the late Bakr Id the Hindu Sub-Inspector of Police prevented the Musalmáns in two mohallas of Hasanpur from sacrificing kine. As the Tahsildár, too, was a Hindu and shared the views of the Sub-Inspector in the matter of cow-killing, the Musalmáns remained silent. The Board of Revenue has transferred the Tahsildár; but the Sub-Inspector is still there, and continues to harass the Musalmáns. A Hindu *patwári* is allowed to blow the shell at his house which is near a mosque. Hence the transfer of the Sub-Inspector from Hasanpur is highly desirable.

JÁM-I-JAMSHID.
October 29th, 1893.

Sub-Inspector of Police and Musalmáns at Hasanpur, Moradabad district.

29. The *Hálat-i-Hind* (Allahabad), of the 31st October, on the authority of a correspondent, complains that a large theft was committed at the house of one Ramdin, a grain-parcher in the Bindachak village, Lakwai (Kiwai) pargana, Handia tahsil, Allahabad district; and that when he reported the theft at the police-station an official ordered him to be taken out of the station "for an airing." Some constables took him to a distance from the station and told him that he had better reduce the value of the stolen property, otherwise an official would make a local investigation, and he would have to pay all his expenses and also to offer him a present. The man agreed under the circumstances, and understated the price of the property he had lost. The editor condemns the proceedings of the police as highly reprehensible, and asks the authorities to institute an inquiry.

HÁLAT-I-HIND.
October 31st, 1893.

A theft report and the police in Handia tahsil, Allahabad district.

30. The *Hindustáni* (Lucknow), of the 1st November, publishes an appeal, from Reverend Mr. Evans of Mussoorie, referring to the evils of the use of liquor and calling upon the people to form Societies all over the country against the abolition of the manufacture and sale of that noxious

HINDUSTÁNÍ.
November 1st, 1893.

Manufacture and sale of liquor in India, and Reverend Mr. Evans.

article here, which the Government promotes for the sake of revenue derived therefrom, utterly disregarding the ruin drinking brings upon the people. When Societies are established, Mr. Evans continues signatures of those who are for the suppression of the intoxicant in question should be taken for transmission to the Secretary of State for India. The consumption of liquor is steadily increasing in India, and it is very necessary that steps be taken to check the evil. It might be urged that so long as liquor is not stopped in England, how could it be done here? But the British Government at home is a representative Government, so that unless the majority of the people there are prepared to advocate the abolition of the liquor-trade, it cannot be abolished there. The case of India is quite different. Here the people who have no voice in their government will not stand against the stoppage of the trade in liquor. But the Government would not stop it because it derives a handsome revenue therefrom, though the people might go to the dogs and be utterly ruined.

III. — EDUCATION.

31. The *Hindustán* (Kálakánkar), of the 2nd November, states the Government is frequently accused of neglecting the spread of technical education, but that Natives themselves are

HINDUSTÁN.
November 2nd, 1893.

Technical education.

more to blame than Government in the matter. The *Hindustán* then refers to the Ripon Technical School at Bombay, which was established under the auspices of some leading European and Native gentlemen, and has a fund of Rs. 1,48,769; and observes that last year the school turned out 91 students who had passed the final examination in mechanical engineering, and 18 in weaving. But it appears from a communication published in the *Din Bandhu* newspaper of Bombay that the attendance in the school is falling off as the men trained in the school cannot find employment. This is to be deeply regretted. Although there are already 143 factories in this country, and many more are needed to provide for its requirements, trained and skilled artizans suffer from want of employment. To be sure such artizans are more useful than ignorant and untrained workmen, who are at present to be found in Indian Mills and Factories. The Municipal Board and Native Princes should make a point of encouraging technical education.

VI.—POST-OFFICE AND RAILWAY.

NIZÁM-UL-MULK.
October 31st, 1893.

32. The *Nizám-ul-Mulk* (Moradabad), of the 31st October, stating that a Sub-Post-office has been established at mohalla Nawáb-pura in the Moradabad City, says that the locality is out of the way, and that the Sub-Post-office had better be removed to Bazár Dewán.

A Sub-Post office in Moradabad.

ADIB.
November 1st, 1893.

33. A correspondent of the *Adib* (Lucknow), of the 1st November, complains that third class passengers are exposed to a number of difficulties and hardships on railways which begin from the booking office. Owing to the large crowd of people at the office a man has to experience much discomfort before he arrives at the window. If he has got the exact amount of the fare, well and good. But if he wants change for a rupee, the booking clerk will not give him change and the chaprási turns him out without ceremony. He has to get change from a money-changer and again to undergo the same difficulties as before in order to obtain a ticket. The troubles of women, who are not accompanied by male friends and have to book themselves personally, may be easily imagined. If a passenger applies to a railway official for assistance in obtaining a seat, the latter pushes him into any compartment, even though it is already overcrowded. The want of privies in third class carriages is another source of great inconvenience to passengers. Again, the conduct of young Eurasian Guards and other officials towards natives, especially women, is far from satisfactory. Insults are frequently offered and assaults committed, the most of which are silently borne by the injured persons for obvious reasons. It is to be regretted that so little attention is paid to the convenience and comfort of third class passengers who contribute the largest portion of the income of railway companies.

Alleged grievances of third class [railway passengers.

V.—LOCAL AND MISCELLANEOUS.

RÁM FATÁKA.
November 1st, 1893.

34. The *Rám Fatáka* (Allahabad), of the 1st November, observes that as the next *Mágh Mela* will be a Kumbh fair, which occurs after 12 years, the gathering on the occasion will be unusually large, and that therefore the local authorities should make proper sanitary arrangements, and take steps for the protection of pilgrims from cheats and thieves, excluding beggars from the fair altogether.

Kumbh fair, Allahabad.

COLONEL.
November 1st, 1893.

35. The *Colonel* (Moradabad), of the 1st November, expresses its sorrow at the untimely death of Lady Crosthwaite, and says that it closed its Press for two days in honor of the sad event.

Death of Lady Crosthwaite.

BHÁRAT JIWAN.
October 30th, 1893.

36. The *Bhárat Jiwán* (Benares), of the 30th October, gives an account of the festivities and the two darbárs held by the Hon'ble Mahárāja Partap Narayan Singh of Ajudhia in honor of the Dasehra festival, and publishes the speech made by the Mahárāja on the occasion, who praised and gave prizes to those of his officers who had performed their duties satisfactorily, and censured others who had been negligent. He expressed satisfaction that no religious disturbances occurred in his estate, and impressed upon the Hindus and Musalmáns the necessity of living in concord and harmony. The *Bhárat Jiwán* highly approves of the Mahárāja's address, and is glad to notice that he takes a keen interest in the management of his estate. (The *Anjuman-i-Hind*, Lucknow, of the 28th October, publishes the proceedings of the Mahárāja's Darbárs.)

ALLAHABAD :
The 13th November 1893. }

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.